

SABBATH CONVENTION.

Agreeably to public notice a convention of the friends of the Sabbath assembled at Waterford, Me., on the 22nd and 23rd of Oct., 1845. The convention was called to order at 10 o'clock, by Rev. Carlton Hurd, Chairman of the Committee for calling the meeting, and was organized by the choir.

Hon. PHILIP EASTMAN, Chairman.
REV. CYRIL PEARL, Scribe.
REV. JOSEPH FREEMAN, Assistant Scribe.

After reading the Scriptures and singing, prayer was offered by Rev. John Clough of the Methodist Episcopal Church. A business committee was then raised, composed of clerical and lay brethren of the various denominations, as follows:—Geo. W. Whitney, R. H. Stinchfield, David Jewell, Joseph E. Fokker, S. H. Shepley, Samuel H. Houghton, Jonathan Longley, Jonathan Houghton, Carlton Hurd, Wm. Warren, Charles Frost.

A little time was spent in free conference and prayer. Rev. J. P. Richardson led in prayer. After singing, an address was delivered by Rev. Carlton Hurd, in which the original appointment, the divine authority, perpetuity, the change in the day, and universal obligation of the Sabbath, were discussed in a clear and satisfactory manner. We forbear any analysis of the address, as a copy is requested for publication.

The committee reported the following list of topics, through the Rev. Mr. Hurd, for the consideration of the meeting, and the report was accepted:

1. The divine authority of the Sabbath.
2. The Sabbath adapted to the wants—the physical, intellectual and religious necessities of men.
3. The obligations of men to observe the Sabbath.
4. Proper manner or methods of Sabbath observance.
5. The influence of the proper observance of the Sabbath on the state of morals and religion in the community.
6. Ways of Sabbath desecration.
7. Causes of Sabbath desecration.
8. What can be done to promote a better observance of the Sabbath?

The morning session was closed with prayer by Rev. Geo. Whitney.

WEDNESDAY, P. M.—Prayer was offered by Rev. John Allen of the Methodist Episcopal Church. The business committee was instructed to inquire into the expediency of taking measures to secure a future observance of the convention, or calling another convention, and to report on the subject at a subsequent stage of the meeting. A committee was raised to prepare a roll of delegates to the Sabbath Convention, consisting of Messrs. Pearl, Whitney, Jewell and Stinchfield. It was subsequently ascertained that about 150 men were present from 30 different towns, and that a large number had been sent as delegates from their respective churches, and that the Sabbath Convention was well filled throughout the meeting.

1. The divine authority of the Sabbath was discussed at considerable length, and with a variety of illustrations and arguments, confirming and expanding various positions maintained in the opening address.

2. The second topic was introduced by Rev. John Allen of the Methodist Episcopal Church, in an interesting address. He was followed by Elder Haseltine of the Free Will Baptist Church, and by Elder Hopkins, Rev. Warren, R. H. Stinchfield, and Dr. Blake. These addresses were of great interest, and the subject of the Sabbath and its proper observance, to meet these necessities. The physical, mental, moral, educational and religious influences of this topic were considered in the discussion.

Evening.—Evening meetings were held in the meeting-house and some three other places in the town, and several addresses were listened to by large and attentive audiences.

THURSDAY MORNING.—The meeting-house was again well filled at an early hour, and the chairman, Hon. Philip Eastman, had been necessarily called away. Rev. Carlton Hurd was called to the chair. Prayer was offered by Rev. Cyrus Stone of Massachusetts.

The business committee reported that they were unopposed to recommend any practicable measures for future meetings, and desired to refer the subject back to the convention. A discussion then arose on the subject of future meetings, in which Messrs. Shepley, Williams, F. Houghton, Pearl, Whitney, Bond, Hurd, Dr. Blake, Dr. Rogers, and others participated. This was followed by a very full and expressive of a desire that arrangements might be made for a future meeting. On motion of the Scribe, the subject was referred to a select committee, consisting of the following brethren:

Orin Bent, John Clough—of the Methodist Episcopal Church; David Jewell, C. B. Davis—of the Baptist Church; Geo. W. Whitney, Samuel Haseltine—of the Free Will Baptist Church; Joseph Walker, E. S. Hopkins—of the Congregational Church.

On motion of S. H. Shepley, a vote of thanks was adopted for the address delivered at the opening of the convention by Rev. Hurd, and a request that he would furnish a copy for publication in the religious papers circulating in the region represented in the convention. The business committee announced the address of Dr. Davis for the next exercise.

After singing and prayer by Rev. Joseph Freeman of Strong, the address of Dr. Davis was heard with great interest. It was founded on those words of the "Exile in Patmos," "I was in the Spirit on the Lord's day." After briefly alluding to the benefits of the Sabbath to man in general, and to the particular benefits in this life, and admitting its great value in these particulars, the speaker went on to show that these were, after all, comparatively subordinate and lesser benefits, while its chief value was to be found in its influence on our religious and spiritual interests, in preparing the human spirit for holy and spiritual communion with the Infinite Spirit—the Father of spirits, both in time and eternity. The matter and manner of the address were such as to leave a deep and sweet impression.

On motion of Rev. Orin Bent, Voted, That the thanks of the convention be presented to Dr. Davis, with the request that he would furnish a copy to be published in the religious papers circulating in this region.

Rev. S. H. Shepley then addressed the meeting particularly on the obligation to keep the Sabbath day holy, and the method or means of its proper observance. The forenoon being spent, there was an adjournment for one hour.

THURSDAY AFTERNOON.—The afternoon session was opened with prayer by Rev. David Gerry of Brownfield. The session was devoted to the consideration of a future meeting, reported, recommending the appointment of a standing committee of correspondence, whose duty it shall be to promote the object of the convention in their respective denominations, and to whom applications and requests for aid should be referred. It was recommended that this committee be selected from the different denominations here represented—that they be suited near each other for the convenience of consultation, and that they be authorized to call a convention, and make arrangements for it, at such time and place as they think expedient, and whenever an application shall have been made for such a meeting from any place, church or religious society. The report was accepted, and the following persons were appointed as the standing committee:

Rev. Joseph Blake of the Congregational Church, Cumberland; Rev. John Clough of the Methodist Episcopal Church, Cumberland; Rev. Charles H. Bond of the Free Will Baptist Church, N. Yarmouth; Rev. Amos Redon of the Free Will Baptist Church, G. V.

The topics proposed for consideration were then taken up, and the first was the question of a harmonious discussion, which awakened a deep interest, and were adapted to do permanent good. Rev. Joseph Webster spoke of the happy influence of the proper observance of the Sabbath on the health and life, and mental progress and improvement. Rev. Orin Bent spoke of Sabbath desecration as a means of shortening life, and mentioned several striking examples of drowning, in violation of the Sabbath, which had occurred within his knowledge. He mentioned also an instance where a young man saved his life by refusing to break the Sabbath. He was engaged on board a steamer, and the captain insisted on running the boat past the Sabbath and was set on shore. Son after the boat burst her boiler, and destroyed suddenly a large portion of those on board.

Rev. Zenas Cobb spoke of the prevalence and effect of Sabbath desecration in certain villages, where he had labored as a colporteur of the American Tract Society, and the success of his efforts to introduce religious books among those who had lived heedless of the Sabbath, and gave some news of the efforts necessary to secure a better observance of the day.

Rev. John Allen confirmed the statements made by Mr. Cobb, and spoke of similar scenes of hunting and fishing in other places where he had travelled.

Rev. Sedon Wentworth related some striking facts, illustrating, by contrast, the effects of Sabbath keeping and of Sabbath desecration in the history of two large families of his acquaintance; also in the case of certain villages where infidelity had poisoned a whole community, and, by destroying the Sabbath, had brought in gross corruption of manners and morals.

Mr. Cobb, in reply, stated some facts in connection with Sabbath desecration in villages which had been referred to by previous speakers, and, having been long acquainted with these villages, he was able to confirm the statements of others, and to assure that "the half had not been told." Rev. Wm. D. Jones gave an animated address, in which he spoke of the

mismanagement of parents in training their children as one cause of Sabbath profanation. He referred to his early recollections of a certain tithing man, who, in the terror of the boys at meeting, would break the Sabbath at home. Mr. Wm. Hatch, an aged Methodist brother from Hiram, followed in an earnest address, showing that his soul was full of the subject which was enlisting all sympathies, and gave evidence that the desecrations had been kindling the fire of love within him.

After a little session spent in listening to a sweet hymn sung by the choir, Rev. William Warren gave a most impressive address, urging upon us the duty of cherishing the delightful impressions of the occasion, and of carrying home the truths and influences we had here gathered, to diffuse them widely, and apply them to practical purposes in the business of life.

Rev. Caleb Page gave a brief closing address, and after a vote that the scribe be requested to furnish the report of this meeting for the religious papers of the different denominations, prayer was offered by the moderator, and the convention adjourned. All seemed delighted with the occasion. There was a very cordial greeting and hearty co-operation and harmonious action of the various churches and ministers of the various denominations. The music of the large choir in attendance was excellent. The hospitality of the citizens of Waterford was ample and cordial. About 100 copies each of the first and second numbers of the Sabbath document, prepared by Dr. Edwards, were sold and scattered thus in the various towns represented, and will do their work, even if the zeal kindled in the meeting should abate.

CYRIL PEARL, Scribe.
JOSEPH FREEMAN, Assistant Scribe.

OUR EDUCATIONAL INTERESTS.

MAINE CONFERENCE.

The members of the Maine Conference doubtless well remember the embarrassment they felt at the session of Conference, when our different and apparently conflicting educational interests were presented. The Maine Wesleyan Seminary, where we were assured had reached a crisis, which more than ever required the cordial cooperation of Conference. We were already in the midst of the Wesleyan University, and had no disposition to abandon its interests; and the fate of the Biblical Institute seemed to hang upon our decision. An accurate knowledge of the subject, and a greater than we felt ourselves able to bear, seemed pressing upon us, leaving us no way of honorable escape. What to do in this emergency, was a question not easily answered. It was evident that if Conference should pledge itself to these three different interests, and appoint agents to solicit funds for these respectively, their operations would necessarily conflict with each other; and moreover, our people would hardly be willing to listen to this perplexity, the idea was suggested of harmonizing these conflicting interests, by adopting a generous financial plan, which should give each separate interest its due share of attention.

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Resolved.—That we recommend the appointment of an efficient agent as soon as next year, to raise within the bounds of this Conference the sum of \$15,000, for educational purposes. The sum so raised, to be equally divided between the Maine Wesleyan Seminary, the Wesleyan University, and the Biblical Institute.

This resolution was presented near the close of Conference, amidst a pressure of other business, and of course, there was but little time for deliberation. The plan contemplated in the resolution may require modification, and it may be found wholly impracticable. It is to be hoped that our preachers will direct their attention to the subject, and if the plan above proposed is not feasible, that a better one may be contrived.

Suppose the "fifteen thousand dollars" should be divided into shares of fifty dollars each; cannot one thousand persons be found among the twenty-three churches of the Maine Conference, who will pay the sum in the course of three or four years, for so important an object?

Some of our preachers doubtless are ready to take up the subject, if it should come before them. They have already assumed to these institutions. There are but few who cannot take one share, and none who may charitably hope, who will not take an interest in the enterprise.

One of our COMMITTEE ON EDUCATION.

Maine, Nov. 3, 1845.

BR. ADAMS' SERMON.

Mr. Editor.—I have just been reading a sermon on "Christ's Kingdom," delivered at the dedication of the M. E. Church at Great Falls, N. H., Sept. 14, 1845, by Rev. Henry W. Adams, M. A., agent of the American Bible Society.

The subject of this discourse is one of deep interest to the whole Christian Church. There are evidently two kingdoms in this world, and the one is directly opposed to the other. The one is for the infinitely blessed and holy God, and the other is for the devil, our common adversary. The former is destined to overcome and destroy the latter. In this glorious work it has already made some progress in the world. But it has been slow. The wrong and wicked subjects of Christ's Kingdom have been comparatively few. Still the glorious predictions of revelation must be fulfilled. The enemy of all righteousness will struggle long to maintain his ground, and hold fast to his subjects, and it may be long yet before the day of our shall fall from his head—before "the great voices in heaven" shall be heard saying, "Our Kingdoms of this world are become the Kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever." Rev. H. 15. But that time shall come.

"Jesus shall reign where'er the sun
Shall successive journeys run;
His Kingdom spread from shore to shore,
Till moons shall wax and wane no more."

Of this glorious conquest of Christ's Kingdom over Satan's, the Psalmist speaks, and that too by the Spirit. "The Lord said unto my Lord, sit thou at my right hand, and I will make thine enemies thy footstool. The Lord shall send the rod of thy strength out of Zion; rule then, in the midst of thine enemies, thy people—willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth." Ps. cx. 1-3.

All this glorious victory is to be effected by the Gospel, the principles of which will constitute the rule by which he shall govern.

Christ's Kingdom, therefore, is a spiritual kingdom, and will not seek to secure its conquests by carnal means. "For every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel and fire." Is. ix. 5. The prophet here refers to the ancient custom of burning heaps of armor gathered from the field of battle, as an offering made to the god supposed to be the giver of victory. (Clarke.) The Psalmist refers to the same custom, and says, "He shall break the bow, and cut off the chariot, and burneth the chariots in the fire." Ps. xlv. 9.

In my opinion the discourse under consideration is well calculated to give us just views of the nature and spirituality of Christ's Kingdom. The text is—"My Kingdom is not of this world." John xiv. 36. The writer shows that it is not of this world—In its origin—constitution—the benefits it confers—its cultivation—its means—in the means of its advancement—in its utility and in its final consummation.

The different topics are all very perspicuously and evocatively treated. In the closing remarks the writer observes—"That any system of faith or practice which is limited and accommodated to this world is radically defective, and will prove a sandy foundation in the day of trial."

3. "What motives should induce men to become subject of Christ's Kingdom? Christ wants no mercenary adherents, no rabble following him for the loaves and fishes."

4. "How dignified and exalted is the position of the Christian. He belongs to a kingdom which is not of this world."

Spence will not allow of particular extracts in which all his points are illustrated. The sermon contains only 32 pages and can be soon read. I hope it may have an extensive circulation. It can be obtained at the book store of Hall & Broadhead, No. 17 and 19 Cornhill, Boston.

Lowell, Nov. 6, 1845.

BARNSTABLE PREACHERS' MEETING.

Dear Brother Stevens.—We have recently held an interesting preachers' meeting, at Barnstable, for this District. A respectable minority of the preachers on the subject were present, and the exercises, throughout, were highly instructive and profitable. Why so many of the preachers deny themselves the privilege of attendance, or those who go the benefits of their counsels and experience, I cannot conceive. Certain it is, that great loss is suffered in consequence.

T. Ely, S. Fox, and E. D. Trickey communicated with the meeting, and their excuses were regarded as sufficient. Others who had had reasonable excuses, but failed to communicate. By a vote of the meeting, I am required to publish the names of those who were absent, as they are as follows: Daniel Wise, John Livesey, Jr., Nahum Tainter, J. F. Blanchard, L. Pierce, C. A. Carter, O. Robbins, S. Puffer, G. H.

Winchester, J. Lovejoy, W. H. Richards, S. Bates, D. Stebbins, H. Mayo, H. Bemis, H. C. Atwater, P. Townsend, B. M. Walker, J. C. Goodrich, W. Nansen, J. C. Field, S. G. Usher, R. R. Thompson, J. M. Worcester, J. King, W. T. Tobey.

It is earnestly hoped that at our Preachers' meeting in the Spring, we shall see at least a majority of all the preachers on the District, present. There were some resolutions to be published, but being absent the last two sessions of the meeting, and not having the record, I cannot now communicate them for publication.

P. S. Whoever may have the book of records belonging to the Sandwich District Preachers' Association, in his possession, is requested to forward the same forthwith to Waite, Pierce & Co., 1 Cornhill, directed to me.

G. W. STEARNS, Sec.

RESOLUTION.

The following preamble and resolution was adopted at the Haverhill District Preachers' Association, held at Lisbon, Oct. 8, and it was voted that the Secretary be requested to forward a copy of the same to Zion's Herald and Wesleyan Journal for insertion.

Whereas, in consequence of a departure from the original usage of the Methodist Episcopal Church, in holding love-feasts without tickets, many evils have been experienced. Therefore

Resolved, As ministers of said churches on Haverhill District, we will in future hold love-feasts according to Discipline.

A true copy of record. Attest,

H. H. HARTWELL, Secretary.

HERALD AND JOURNAL.

WEDNESDAY, NOVEMBER 19, 1845.

CORRESPONDENCE.

LETTER FROM THE SOUTHWEST.

Early difficulties of Religion—Prospects of Popery—Reputation.

You are, I know, interested in the subject of religion. It may, therefore, be agreeable to you to hear something respecting this topic from the far South. From what has hitherto been said with respect to the nature of the population of this country, you may have formed a tolerably accurate judgment of the success of religion here. To give you a history of the proceedings of the friends of religion in this country since its first settlement, I have neither leisure nor information sufficient. This, however, may be observed—the obstacles in their way have always been great and discouraging.

When Louisiana was yet in the hands of Spain and the Popish religion was dominant there, a few unsuccessful attempts were made to introduce Protestantism. Those who undertook the task were cruelly persecuted, and some of them narrowly escaped with their lives.

At a later date, after the country changed masters and population began to flow in, the whole region of both Mississippi and Louisiana became a kind of city of refuge for all the vicious who were able to reach it. Ministers of the Gospel, who had disgraced themselves and their profession in other countries, and other parts of our own country, frequently fled hither, and not mending their ways after their arrival, brought religion into great disrepute; so that it was difficult, for a long time, to prevail upon men to listen to the message of salvation. These degraded characters (and there were not a few of them) were held up as an evidence of the homogeneity of religion. Infidelity and crime prevailed to an alarming extent. Many of the blackest of them may, however, be laid to the account of the class of persons whom I have just mentioned. O the injury done to Christ by a dishonest profession of his name! How great a curse to the world must that false-hearted minister be, who turns his religion into a mockery.

The state of things with respect to religion is now, however, different from what it formerly was. There is more of a disposition on the part of the people to hear the Gospel. I may indeed say, there is rather a demand for preaching. Ministers of the Gospel, after they are known to be honest and deserving men, (for there is still a lurking suspicion of preachers being dishonest until they prove themselves otherwise, and a consequent shyness of them,) are not only respected, but highly honored. Churches have been organized by various denominations, and in many of them ministers are liberally supported. It must be acknowledged that the number of preachers, of all denominations, in the discharge of their ministerial office, is very small, compared with the population. There are a great many here who bear the name of *reverend*, but some are of the class mentioned above, who have belied their profession and forsaken it; and others, although they may be guilty of nothing which the world can call disgraceful to their profession, yet have forsaken their Master, and actually laid aside their profession, for the sake of gain. Such have plantations and slaves, and spend their days in the honorable employment of raising cotton. There is a demand for faithful soldiers of the cross. I would not leave the impression that there are now no obstacles for preachers to encounter here, even after they have established a good character. There are many; such, for instance, as the sparseness of the population, and the consequent difficulty of collecting reasonably large congregations, except in the larger towns, which are few in number; the difficulty of travelling; the changeableness of the population; the expense of living, &c. &c.

There is an impression among many in the North and East that Popery prevails in all this valley of the Mississippi, to an alarming extent. And if I mistake not, there has been some pains taken by certain agents to encourage this impression. It is a mistake. Popery has a few strong holds here; but is generally growing weaker every year. Her institutions of learning are rapidly declining. In Louisiana, the Romish religion prevails, among the Creoles especially, but even with them it has merged into something like Ateism, and neither Pope nor Priest is cared for. It is the opinion of the most intelligent here, that Popery is rapidly on the decline in New Orleans and Louisiana generally. The denominations which succeed here, are the Methodists, Baptists and Presbyterians. The first, as far as I can observe, goes ahead and breaks up the ground; the second come after and till it, and the third gathers the fruit. I speak with reference to the white population only. Of the colored, I design to speak distinctly hereafter, and give a full account of the institution of slavery.

The institutions of this country, I think I stated in a former letter, are determined by what I denominated the permanent population. You will recollect its character. The remark should, perhaps, be qualified by saying, this class constitutes the majority of voters, and determines the ruling bodies. The entire officers of the governments of Mississippi and Louisiana, and the leading men in all public enterprises are, for the most part, natives of other States. Here, men feel very little interest in affairs, except so far as self-interest and popularity go; they therefore sanction and carry out such principles as suit the views and feelings of the mass.

You would not, of course, expect the most rigid principles of honesty to be observed in such a country as Mississippi. I believe that is not now looked for by even our best citizens. The people of this State have found, that the easiest way to get rid of debts, is to repudiate them; not to acknowledge, if it really be the case, that they are unable to pay them; that would be dishonorable to themselves; it would look like being poor; but to declare them *unlawful* and consequently *not binding*.

New Orleans.

THE WORK OF GOD IN N. MALDEN.

Dear Dr. Stevens.—We have been enjoying great prosperity in our parish for the last four months, during which time a happy revival has been in constant progression. At the commencement of this conference year, though there was much temporal prosperity, yet the state of religion was extremely low. But when we began, as a church, to cry to the Mighty for help, God came down in power. There has been no "protracted meeting," nor any "great evangelist," to "get up" an excitement; but it has been evidently the work of God. Almost every week witnesses more or less conversions from the enemy's ranks. Last Sabbath one soul was converted during the morning services—another in the evening, and more felt deeply the power of conviction. Blessed be God, though there was but a "handful of corn in the earth, the fruit thereof begins to shake like Lebanon!" Most of the converts have been adults. A number have united on trial, and "stand fast in the liberty wherewith Christ hath made them free."

The work has lately broken out in the M. P. Church, where it progresses gloriously! Some of the most *renowned* sinners are being converted. O my Jesus rule on until the *loam* shall be swept, and a Gospel jubilee be proclaimed!

Only a few have attempted to oppose. But lately some from a neighboring parish, who preach "no hell," have entered a school-room and commenced their animadversion upon the work. Such officious servants of the devil we leave in the hands of a just as well as a "merciful" God, warning them that they have the prayers of Christians. Brethren, we are expecting greater times yet—the harvest is coming!

"Lift up your eyes, ye sons of light—Behold the fields already white—The glorious harvest now is come—See ransomed sinners flocking home!"

Nov. 13, 1845.

H. M. BRIDGE.

DEDICATION AT HARTFORD, VERMONT.

Introductory Exercises—Sermon of Rev. C. R. Harding.

The Methodist chapel recently erected in this place was dedicated to the worship of Almighty God on Saturday, the 1st of November.

At 2 o'clock, P. M., services commenced by a chant from the choir of the 84th psalm, being led by Mr. Tenney of this place and Mr. Dutton of West Hartford Village. A hymn was then read, after the singing of which the Scriptures were read by Rev. C. L. McCurdy of Lebanon, N. H. Prayer was then offered by Rev. J. Smith of West Norwich. After the second hymn was read, Rev. C. R. Harding, Presiding Elder, delivered a very impressive and appropriate sermon from 1 Tim. iv. 10. His primary divisions were, 1. The character of Christ. 2. The salvation by him wrought. A number of Scripture quotations were brought in proof of the divinity and humanity of Christ—that he was *very God and very man*. II. That the salvation was, 1. Universal, and 2. Special. That the former relates to the *being* of the human family as *probationers*; that, as *temporal* life, with all its attendant blessings, was forfeited as well as *spiritual* life in the fall, Christ therefore becomes a *propitiator* for the sins of the *whole* world; that this restores all men to a second probation, or trial, for the development of moral actions; that the *special* salvation was that of the *believer*; that it is *conditional*; that it is forgiveness of actual sins; that it is sanctification dealt according to our faith; that all men must be specially saved, or fall at the judgment under the curse of a broken law.

The sermon was rich in appropriate Scripture quotations, replete with practical illustrations, was happily delivered, and listened to with solemn interest by a crowded audience.

After the close of the sermon, with the congregation standing, in a very solemn and impressive manner, he consecrated the house to the Father, Son and Holy Ghost. Rev. N. Culver of Haverhill, N. H. made the closing prayer, after which an anthem was sung, and the benediction pronounced. The sale of the pews took place previous to the dedication, at which time all were engaged.

F. T. ALBEE, Preacher in Charge.

Hartford, Nov. 6, 1845.

FARNESVILLE.—Rev. Gardner Rice writes, Nov. 10:—Knowing that the friends of Zion always rejoice in her prosperity, I would take this opportunity to announce, through the Herald, that we are enjoying a revival season in this place. About a year since, through the providence of God, my lot was cast among this people. After over a year's hard toil on the part of their unworthy servant, and the faithful labors of the church, the Lord in great mercy has visited us in reclaiming and converting over twenty souls. And still the work goes on. A solemn sense of eternity, and the momentous importance of preparing to meet the awful responsibilities of the judgment day, seem to rest on the entire community. And the prayers of God's people are going up continually that the glorious work may continue to spread. "Ride on, O blessed Jesus!" *Hallelujah* to God, victory is turning gloriously on Zion's side.

ORRINGTON, ME.—Rev. C. Baker writes, Nov. 9:—While writing, permit me to say that the church in this place stand fast in the faith of the Gospel, are closely united in mutual love and confidence, and, we think, somewhat revived. There are a few cases of serious awakening among us. We are laboring and hoping for a revival. There are yet a few strongly infected with relics of the Miller delusion.

HOLTON, ME.—Rev. E. F. Blake writes, Nov. 1:—Having sent you three subscriptions for your excellent paper, with the promise to do what more I could by obtaining more, collecting, &c., I now forward you another, renewing my promise. We have only about one hundred in society here. Our brethren are poor, yet they are willing to make sacrifices to enjoy the means of grace. We have received eight probationers; a few have experienced the "joys of pardoned sins"; some backsliders have been reclaimed, and we are hoping for a gracious shower of divine grace. We have just closed our very deeply interesting quarterly meeting. Our Presiding Elder, Br. Marsh, was with us in the spirit and health, and highly interested in the people. We enjoy only one quarterly meeting in this back region during the year, which makes the occasion a "green spot" in our reminiscences. Br. Lufkin, from the Mission, and Br. Lockhart, an English preacher from the Province, were present, having travelled forty or fifty miles to enjoy this yearly festival. Our love feast was indeed a "feast of love," and

"The day glided sweetly over our heads,
Made up of innocence and love."

Sabbath evening we listened to an interesting discourse from Br. Lockhart respecting the "great salvation." The presence of the Lord seemed to pervade the assembly. While we listened to the exhibition of God's word, the exhortations of brothers and sisters, we thought ourselves nearing the borders of the heavenly Canaan—the land of Beulah. After the evening service, in leaving the house, myself and wife, by accident, were thrown from our carriage, horse and carriage both passing over us—the horse stepping on me twice and my wife once. We were some injured and narrowly escaped a premature death. How true the saying, "In the midst of life we are in death."

WESLEYAN THEOLOGICAL SEMINARY.

The following letter will show, that as early as 1806, Dr. Adam Clarke considered a Theological Seminary so indispensable to the success of Methodism, that he urged upon his friends, the adoption of measures for its immediate establishment. This letter, with other documents on the subject, were published in a tract by order of the British Conference in 1806.

TO JOSEPH BUTTERWORTH, ESQ.

CITY ROAD, JUNE 14th, 1806.

"We have now a subject of the deepest concern before us. We want—God knows!—We want some kind of a seminary for educating such workmen for the vineyard of our God as need not be ashamed; but who now, through the disadvantageous situations and circumstances in which they have been bred, know not even how to use the talents which God has given them. I introduced a conversation on that subject this morning, and the preachers were unanimously of opinion, that some strong efforts should be made without delay, to get such a place established, either at Bristol or London, where young men, who may be deemed fit for the work, may have (were it but twelve months, or even half a year's) previous instruction, in *Theology*, in *Vital Godliness*, in *Practical Religion*, in *English Grammar* and the *Rudiments of General Knowledge*. No person to be permitted to go out into the work who is not well-fitted—known to be unblamable in his conversation, thoroughly converted to God in his soul, alive through the indwelling Spirit, and sound, perfectly and indubitably sound, in the faith. What can we do to get this matter set on foot? The people are getting wise on all hands: Socinianism, and other errors, equally as bad, are getting strength and boldness. As a poor, we cannot stand and speak with our enemies in the gate, much less turn the battle to the gate. Many of the preachers are in a state of comparative inactivity: because they have had no help, no director of their studies, no pointer-out of method, no explorer of the path in which they should tread. Every circuit cries out, "Send us acceptable preachers." How can we do this? We are obliged to take what offers—and depend on the recommendations of those who can scarcely judge but merely from the apparent fervor of a man's spirit.—My dear brother the time is coming, and now is, when illiterate piety can do no more for the interest and permanency of the work of God, than lettered irreligion did formerly. The dissenters are trying to establish a Grammar-school; and have sent about to all our people, as well as their own, for countenance and support. Would not God have our charity in this respect to begin at home? Are there not many of our people who would subscribe largely to such a work as that which I recommend? If we could raise funds, the first year, for the instruction of only three or six persons, would it not be a glorious thing? Perhaps about twenty would be the utmost we should ever need to have at once under instruction; as this is the greatest average number we should take out in a year.

"Speak, O speak speedily to all our friends! let us get a plan organized without delay.—Let us have something that we can lay, matured, before the Conference. God, I hope, is in the proposal; and we should not promise our strength or influence to others, till we find either that we can do nothing for ourselves or that nothing is requisite. I am, &c."

A. CLARKE.

FOREIGN RELIGIOUS INTELLIGENCE.

THE JESUITS.—The *Journal des Debats* announces, under date Amiens, the 1st instant, that the celebrated institution possessed by the Jesuits at St. Acheul had ceased to exist. Forty of the fathers and novices abandoned the house at the close of September, many of whom expatriated themselves.

MORE GOVERNMENT SUPPORT OF POPERY IN IRELAND.—It has been intimated to us, says the Dublin Evening Post, on an authority which we are not disposed to question, that it is the intention of her Majesty's Government to dedicate the quit rents of this country, to the building and repairs of the [Roman] Catholic places of worship, from the next year inclusively.

VISIT OF IRISH ROMAN CATHOLIC BISHOPS TO ROME.—The *Cork Reporter* states that the Right Rev. Dr. Murphy, in company with some other members of the Irish hierarchy, has set out for Rome to pay his respects to the Holy Father. The *Reporter* adds, "It is purely a complimentary visit to his Holiness, and is not connected with any ecclesiastical affairs." It is asserted in other quarters that the visit of those prelates has reference to the much debated question of the new Colleges.

BIBLE DISTRIBUTION.—The King of Prussia, it is stated, has, at his own expense, the past year, caused seventeen thousand copies of the Scriptures to be printed for distribution among the schools of the realm.

BIOGRAPHICAL.

BR. ISAAC DEERING died in Buxton, Me., Aug. 25, aged 71. He was a native of Scarborough. He experienced religion and became a member of the Methodist Episcopal Church in the year 1803, and remained a member until death. He was always constant to attend all the meetings of worship, and his voice was often heard to encourage the convert and admonish such as were backward in the cause of Christ. He and his companion travelled seventy miles to attend the first camp-meeting held in this State, which was at Readfield, in 1823, and here he received the greatest blessing he ever experienced. Often has he travelled 30 miles to attend meetings. In consequence of his early religious instruction, his children, with one exception, have embraced religion, two of which are engaged in the ministry. Com.

Will the Morning Star please copy?

SISTER LUCY ANNE THOMPSON departed life Oct. 23, aged 20 years, in the full hope of a glorious immortality. She was converted about three years ago, under the ministry of the Rev. Caleb Fales—joined the Methodist Episcopal Church—lived a worthy and faithful member, and, during a long and distressing sickness, manifested the power of that grace by which she eventually triumphed over death. During her brief pilgrimage she was a living epistle, practical in the discharge of every duty, and, although surrounded on the one hand by those who had commenced the heavenly journey at the same time with her, but had turned aside, and on the other hand by those who, having embraced the pernicious tenets of Millenism, raised the cry of Babylon, yet she remained firm. JOHN CLARKE.

Springfield, Vt., Nov. 3, 1845.

FRANCES JANE, daughter of Samuel and Lucinda Whitten, died in Saco, Me., Sept. 29, aged 15 years. She experienced religion about four weeks before her death. Her convictions were deep, and it was apparent that she sorrowed after a godly sort. The star of Bethlehem appeared; it led her to Jesus; and, trusting in God's mercy, she received the oil of joy for mourning, and the garment of praise for the spirit of heaviness. On a Sabbath evening soon after, it was thought she might not continue till morning, and she expressed a wish to be baptized. In its administration she was greatly blessed—wished her name to be entered on the church record, and said she was then ready to depart. From that hour not a doubt or fear interrupted her peace. She spoke of death with perfect composure, and often expressed a wish to be absent from the body that she might be present with the Lord. Having taken an affectionate leave of the family, entreating them to prepare to follow her, she yielded to the final stroke of death, and closed her eyes in peace. Saco, Oct. 30, 1845. E. SHAW.

My venerable mother, **RETH JORDAN**, is no more. She died in peace, in Townsend, Vt., on the 30th of September last, in the 80th year of her age. She joined the Methodist society in Chesterfield, one of the first formed in New Hampshire, nearly fifty years ago. Her voyage of life has been through piling storms and boisterous seas, but steady to her point. She has anchored at last in "the haven of love." I feel like writing an extended notice, but I forbear. E. JORDAN.

Corners, Vt., Nov. 4, 1845.

SISTER OLIVE W. FOOTE died in Colchester, Conn., Oct. 3, aged 43 years. Sister Foote had been a Methodist for many years—adherent in her attachment to the doctrines and discipline of our church, and consistent in her Christian life. She was indeed a mother in Israel. Her end was peaceful, beautifully evincing the force of the declaration, "Though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me; thy rod and thy staff they comfort me." M. P. ALDEN.

BR. NATHANIEL STANLEY, of Ellsworth, Me., died July 4, aged 73. He found the grace of God sufficient for him in the hour of death. He died in peace, leaving a wife and a number of children to mourn their loss. J. W. DOW.

Brownville, Oct. 30, 1845.

SLAVERY.

For Zion's Herald and Wesleyan Journal.

M. E. CHURCH AND ABOLITIONISM.

Mr. Editor,—If I understand the object of the great abolition movement, it is to secure justice to about three millions of human beings in these United States. The success of the undertaking will depend very much on the consistency of those who are engaged in it. It is therefore highly important, that the friends of the cause should carefully avoid every thing like inconsistency. And what, I would ask, could portend more of the character of inconsistency, than doing injustice to other classes while endeavoring to secure justice to the slave? If I mistake not, this inconsistency has already marked the efforts of some of our most distinguished abolition advocates. In my judgment, no small amount of injustice was done the Methodist Episcopal Church, at the late abolition convention, held in Boston. The cause may be true of other ecclesiastical organizations. But of that let others judge who are connected with those organizations. I am best acquainted with the one to which I belong, and therefore speak of that only. I ask for no praise to be bestowed on the M. E. Church that does not belong to her. I ask for no censure to be withheld from her which she rightly deserves. All I ask is, that the truth be told of her, and thereby justice be done her. It is to be proper that the religious organizations be noticed at all in our abolition conventions, let both sides—what is for them, as well as what is against them—be faithfully presented. But at the late convention this was not done with respect to the M. E. Church: some things were said of her which were true ten or twelve years ago, but which are not true of her now. To set aside the justice of the case altogether, good policy would certainly require that the progress of abolitionism, in church as well as in State, should be displayed before the public mind, as a stimulus to renewed and persevering exertion. I claim that abolitionism has made great progress in the M. E. Church, within the past ten or twelve years. If so, ought not the fact to be seized upon, as matter of encouragement to all who are laboring for the emancipation of the slave? And ought it not to afford matter of joy to all who feel interested in the accomplishment of so humane an object? It is most certainly a fact that ought to be read and known of all men. And why some of the leaders of the abolition movement should either be ignorant of it, or purposely suppress it, is what I cannot comprehend, while it is so plain that both good policy and justice require that they should not only know, but use it, as a means of promoting a cause they profess so ardently to love. It may be, however, that all the facts, which go to show the progress of abolitionism in the M. E. Church, have not been made sufficiently public, to be known by some of our distinguished advocates of human freedom. I would therefore, as I had no opportunity of doing it at the convention, avail myself of the columns of the Herald, to bring out the facts in the case, to the

attention of the public. And sure I am that every one with whom the freedom of the slave is a paramount object, will rejoice to see them as of warship, and his voice was often heard to encourage the convert and admonish such as were backward in the cause of Christ. He and his companion travelled seventy miles to attend the first camp-meeting held in this State, which was at Readfield, in 1823, and here he received the greatest blessing he ever experienced. Often has he travelled 30 miles to attend meetings. In consequence of his early religious instruction, his children, with one exception, have embraced religion, two of which are engaged in the ministry. Com.

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LADIES' DEPARTMENT.

TO YOUNG LADIES.

There is not a class of beings in human society whom we find it difficult to address as that class whose attention we now ask, viz., young ladies. They are so accustomed to the language of flattery, that it is almost impossible to speak to them of duty, or of the language of simple truth appears to them gross, harsh, ill-mannered. And then it too often happens that young ladies are to such a degree admirers of themselves, and of those qualities that are least worthy of admiration, such as outward beauty, a handsome figure, and the like, that they overlook their mental and moral defects. Many a young lady would care a hundred times more to have a fine set of teeth, or a handsome face, or a genteel figure, or a pretty foot, than to have a lovely disposition or a sanctified heart. Many a young lady would rather have an elegant and costly dress than any amount of mental culture. And while they thus practically despise those things which are of chief value, and covet only those of trifling account, and while the heart is bent in a perverse direction, the voice of reason has small chance of being heard.

Now we take leave to say in the outset, that we do not believe young ladies to be angels of any sort or degree—they are not even sylphs or fairies—but mere part and parcel of our common, frail, and sinful humanity, and need a great deal of care to keep them from spoiling altogether. And we hold that those only should be considered their future friends who, in the spirit of kindness and truth endeavor to do them good, pointing out to them their faults, showing them the path of duty and safety, and encouraging them to aim at high attainments in every excellence.

One of the common faults of young females is their haste to be considered young ladies. Young girls of ten or twelve years of age are restless to be in their teens; they are weary of childish amusements, and would not be caught playing with a doll on any account; they are impatient of being dressed like children, and wish to be attired in a more womanly style. When they have begun their teens, they wish to be thought sixteen or seventeen. We have even known the family records of births to have some of its figures slightly altered, in order that Miss might appear to be sixteen when she was but fourteen, the poor silly thing not reflecting that she would, by and by, be glad to have them altered back again to prevent her appearing too old. In this way the season of childhood, which should be given without restraint to the wants of childhood, to childish studies and recreations, by which both body and mind should be fitted for a healthy and useful manhood, is wasted in abhorning pinups of men and women. There is no season of childhood to them. It is blotted out of the book of their existence, and the want of it is felt through life as a positive evil, as will be the case when an ordinance of nature is violated. That parents should so often be accessories and abettors of such folly, is matter both of blame and regret. Yet so it is. The anxious mother embraces every opportunity of bringing her little darlings into notice, and soliciting for them the admiration of visitors; and the proud father seizes the opportune moment to make known the wonderful attainments and the sparkling genius of his boys.

It is worthy of remark, too, that the education of young females, especially of those in fashionable

life, is worth very little, and often, indeed, is worse than nothing as a means of developing a healthy intellectual and moral character. No system of education is worth any thing which does not seek to form habits of careful reflection, and create earnest longings for the truth, physical and moral. Now we have no hesitancy at all in saying that generally, and with few exceptions, the young females who are pronounced to have finished their education, have failed to form these habits, and are insensible to those longings after truth. They have done nothing more than gone over a wide surface of topics, and answered by rote a great many questions which are forgotten almost as soon as uttered. This may seem a harsh and summary conclusion, but it is founded upon extensive observation of facts. Indeed, how can it be otherwise? The system itself forbids any other result. It is not in the power of the ordinary human mind to get more than the merest smattering of any thing and such a multitude of subjects of study as are prescribed in the fashionable routine. We will not complain that the time is so short which is ordinarily required for a young lady to finish her education. Perhaps it is all the better that she is detained no longer in such unprofitable pursuits. Mother's Magazine.

CHILD'S DEPARTMENT.

For Zion's Herald and Wesleyan Journal.

LITTLE CHILDREN

MAY JOIN A TEMPERANCE SOCIETY.

To a high mind of a Jerry Guggle once said, "The reward of your pledge I much do doubt if you reap it; Such great subjects belong to a much older head: It is one thing to sign, but another to keep it."

Said the boy in a tone neither requish nor rough, "I have heard what you've said, and I don't need you think it; But of one thing I'm certain, I hate your strong stuff, And I know, Uncle Guggle, enough not to drink it."

Nov. 3, 1845. ZEXO.

For Zion's Herald and Wesleyan Journal.

LITTLE BOYS MAY BECOME GOOD

TEMPERANCE LECTURERS.

A kind father once said to his children, my dears, "From the hue of your faces, to me it appears You're addicted to drinking. I'm sorry to hear it. That most poisonous stuff which we call ardent spirit. Now, provide if you will, of your own free accord, To consume no more spirit will give me your word, To each boy with delight, ere I eat, drink or sleep, I will give of my pasture the very best sheep."

It is done, said the boys, to your terms we agree; From the fumes of old Alecy we wish to be free. That is right, spoke the father, I'm happy to find My dear children to temperance so early inclined. Then a bright little urchin, who knew not a letter, Looking shy as he spoke, said, Dear pa, had'n't you better Keep a sheep for yourself, that we all may stand up And dedicate to our neighbors, we touch not the cup."

Nov. 1845. ZEXO.

THE PEACE CAUSE.

For Zion's Herald and Wesleyan Journal.

MORE ABOUT WAR.

It is not a little surprising that Christendom should have so long slumbered over this subject, that the professed disciples of Him whose coming to earth was heralded by angels shouting, "Glory to God, and on earth peace," should be apologists for war, and even remain far behind some men of the world who view things only through the glass of worldly policy or self interest, or as it regards their political affairs. "I abominate," exclaims Brougham in one of his speeches in the House of Lords, "I abominate war as unchristian. I hold it the greatest of human crimes. I deem it to involve all other vices, blood, rapine, fraud, every thing that can deform the character, alter the nature, and debase the name of man." Lord Clarendon writes strongly against war, and declares that "we cannot make a more lively representation and emblem of hell, than by the view of a kingdom in war. It may be," continues he, "that upon a strict survey and disposition into the elements and injunctions of the Christian religion, no war will be found justifiable."

O how many, clothed in garments dripping with gore, like a Nero, a Caesar, and a Bonaparte, have dashed their way through the world over humanity, lechered, torn and bleeding! Can the peace-loving disciples of Jesus otherwise than desire the time to arrive "when rumors of successful war, and even remain far behind some men of the world who view things only through the glass of worldly policy or self interest, or as it regards their political affairs. "I abominate," exclaims Brougham in one of his speeches in the House of Lords, "I abominate war as unchristian. I hold it the greatest of human crimes. I deem it to involve all other vices, blood, rapine, fraud, every thing that can deform the character, alter the nature, and debase the name of man." Lord Clarendon writes strongly against war, and declares that "we cannot make a more lively representation and emblem of hell, than by the view of a kingdom in war. It may be," continues he, "that upon a strict survey and disposition into the elements and injunctions of the Christian religion, no war will be found justifiable."

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Almighty—"Avenge not yourselves, for vengeance is mine, I will repay," shall be universally regarded; when prominent in every man's bosom shall be a consciousness of life's sanctity; when to life shall be regarded as a precious and inviolable privilege conferred by the Creator upon the creature; when bloody scrolls and heart-stained parchments shall no longer damn with infamy the history of our race.

May we not confidently hope that the day of the world's redemption draweth near? The misconceptions of men are being removed, strong prejudices are being broken down, bewildering illusions dissipated, and the world of mind disenchanted from the magic influences of superstition, ignorance, and crime. The arts and implements of barbarous war, the advantages of brute force, are being eclipsed by a sanctified literature, and the prevalence of the glorious gospel of the Son of God. Moral power is beginning to claim supremacy over physical. Conscience is asserting its proper place and authority in the human soul, and together with reason, its twin sister, unperturbed, uncorrupted, and enlightened Reason, shall yet have universal sway. Men will yet look back with wonder at the strange infatuation which could lead them to spill a brother's blood, destroy that curious piece of divine workmanship, the body, and send the deathless spirit, unwashed from its guilt, to meet its dread account.

All the way to bring about the peaceful period when "swords shall be beaten into ploughshares, spears into pruning-hooks," &c., is for Christians previously to take the true ground themselves. It is idle to suppose that it will not do to carry out the blessed principles of forgiveness and love only in the millennium and in the heavenly world. Such an idea would come with an ill-groove from one who daily upon his knees before God, prays, "Thy kingdom come on earth as in heaven." The denomination of Friends have set us a shining example, and in some respects are far in advance of the rest of the Christian world. Jesus Christ, his apostles, and the primitive Christians, inculcated both by precept and example the same glorious doctrine. Angels, at the birth of the Messiah, sang in sweetest strains, "Peace on earth, good will to men."

A great moral battle is to be fought by the sacramental host of God's elect before war, slavery, intemperance, licentiousness, profanity, Sabbath-breaking, popery, infidelity, and other kindred evils, shall come to an end, and the mild and peaceful kingdom of our Lord and Savior Jesus Christ be established on the ruins of the apostasy. O Christian! hast thou not a work to do ere victory be declared on the side of truth? Bestir thyself at once! Select your armor; yet go not to the drossy and perishable things of earth, but to Heaven's own armory. Gird on only the gospel panoply, for the weapons of the soldier of the cross are "not carnal, but spiritual; not of the world, but of God to the pulling down of strong holds."

M. S. B.

For Zion's Herald and Wesleyan Journal.

A SKETCH.

The rout of the weary itinerant lay across one of the large islands off the coast of Maine, and with an anxious mind, he started homeward, after an absence of nearly two weeks. Seven miles before him when the sun disappeared from the western sky;—half the distance, the road led through a dark valley, at the bottom of which, and on the western side of the road, a long narrow lake stretched itself along close to the foot of a majestic mountain, which reared its craggy brow and seemed ready to cast itself headlong into the dark wave below. As his weary steed slowly bore his way onward, the thoughts of the youthful preacher were busy—alone the leading theme of contemplation. At all once the past came rushing up the path of memory, while prospective scenes, with mingled hopes and fears, stood before him. He felt into deep meditation, nor was he aroused from his reverie until his horse had gained the summit which overlooked the sea, which, the day before, had been fighting in awful fury with a raging storm—its bosom still heaving forth terrific groans, while the shores were lashed with big waves as they came rolling up from the mighty deep, eating high in air their whitemed foam, as if tempting the elements above to another conflict. The curtain of night had drawn itself around, bedded with pearly gems, whose silvery beams, mingling with the pale rays of the queen of the evening, which just then came forth smiling from the watery east, fell in varied lines upon the white canvas of the land across the blue waves of the old ocean. The comfortable houses of the sons of the sea stood scattered along the shore, while several vessels lay safely anchored in the well protected harbor. Now the pointed walls of the meeting-house appeared, as if to direct the mind to its God. The scene was one of unsurpassed beauty. Stopping his horse a moment, the traveler gazed in rapture upon this enchanting prospect. The gentle zephyr of evening stole along, with the sweet perfume of dying flowers upon its wings, as if to feed the soul with its delicious odors. His thoughts turned from these delightful exhibitions of nature to nature's God. If such beauties are found upon this sun-stricken world, what must be the glory of that "sea of glass mingled with fire," the "house not made with hands," and the soft zephyr of heaven's breath, as it bears the perfume of those flowers which are in that world where sin never entered? After feasting the soul upon such heavenly contemplations for a few moments, he started onward again, while his thoughts assumed gradually their usual channel. As he neared home, an anxiety, which had been for awhile banished by the scenes of that beautiful evening, came back with accumulated force to his mind. At length he drove his gig to the door, and, leaving his seat, he stepped quickly to the room where his wife sat alone, awaiting his return. Paleness was upon her cheek, yet she smiled as she saw once more the object of her affection. He pressed her gently to his bosom and inquired after her health, which was generally poor. She had been quite ill for a few days, though now some better. "Have you a plenty of provisions in the house?" inquired her anxious husband. A tear stood in her soft blue eye while she replied, "We are very destitute." However, while the horse was being put up, the table was spread, while she placed three or four small biscuits, with a few potatoes, and a small bit of butter, upon its white cloth, this being all the eatables in the house. A blessing was asked, and they seated themselves to partake of their frugal meal. Having finished their repast, the Bible was brought and read, and they commended themselves to God in solemn prayer. "God will take care of us, wife," said the husband, as they arose from their knees; "He will send us something for breakfast." "Perhaps so," replied his wife, while her eyes again gathered moisture. She had never known *want* before—this was her first crisis. It was not the mere want of something to eat the next day that made her sad. She was among strangers—among those whose customs and habits were new to her—she was dependent upon the cruel mercies of the world—her husband gone most of the time—no one in the house during his absence but herself. She thought of the parental care which she had always had—the plenty with which she had always been blessed. Now how different! The hope of doing good had led her to give her hand to a young itinerant, and share in his toils and labors. At length the morning came, and cruel want actually stared them in the face. "How does your fifth hold out, husband?" said the wife, as she placed a plate, holding one biscuit and a piece of another upon the table. "It is almost breakfast time, and nothing has yet appeared," she continued, actually smiling

For Zion's Herald and Wesleyan Journal.

WANTED.

For Zion's Herald and Wesleyan Journal.

Twenty thousand "chimney corner preachers," visit every family in New England once a week, and "offer" if practicable, during life, to commence immediately. A collegiate or theological education will not be required as qualifications for this important business. Though some professors, who were but just alive, and seemed about yielding up their faith, have recovered their spiritual health, and become successful ministers around their fireside, by combining this kind of preaching with efforts for their own salvation from the dominion of sin; yet a saving scriptural faith, practical acquaintance with the duties of religion, and a holy desire to bring sinners to repentance, and promote the spiritual growth of believers, are indispensable requisites to become an efficient minister of this character. The wages will be a good conscience, a peace like a river, and eternal life in the upper kingdom. Apply to the King of heaven. Ministers of the Gospel will be received. Vermont, Nov. 4, 1845. TRUMAN.

POVERTY.

For Zion's Herald and Wesleyan Journal.

Start not at the labor-day of honest poverty, it is to poverty that we are indebted for the discovery of a new world; it made Franklin a philosopher, Hogarth a painter, and Napoleon the conqueror of Europe. The mightiest minds that ever astonished the civilized world, were raised in the vale of poverty; that was their incentive to pursue their stimulus to glory and immortality. Perseus, then, at your lot, if you be poor and virtuous, is a large fortune to a giddy youth, is the most painful judgment an indulgent Heaven can inflict upon a man. The indolent love of wealth, so prevalent in modern times, when with a great majority, riches are a test of respectability and emblem of worth and virtue, a cloak to screen from crime—is worse than blind-eyed famine, more fatal than the festering folds of the purple pestilence. Mourn not that you are poor—push your faculties into a holier sphere, and reap abundant stores of mental gain in the extended field of an enlightened mind.

INTERCOURSE WITH CHINA.

For Zion's Herald and Wesleyan Journal.

We have other things to offer besides clothing to the Chinese. They are immersed in moral and intellectual darkness—we have the light to let us communicate it to them. They grovel in ignorance—we have knowledge; let us impart it. They profess various rival systems of degrading superstition—we have a pure faith; let us not withhold it. We are under a sacred obligation to carry the gospel over the earth. But the same obstacles which you throw in the way of commerce, are able to prevent the efficacious introduction of Christianity among the Chinese. Complete exclusion, however, of the true faith can even now no longer be maintained. Already can the benighted population behold the wall, which has so long kept out the light that has shone over most other portions of the globe totter and give way.—For. Quarterly.

TERMS.

OF THE HERALD AND JOURNAL.

1. The Herald and Journal is published weekly at \$2.00 per annum, in advance.
2. All subscriptions discontinued at the expiration of twelve months, unless paid.
3. All the traveling preachers in the New England, New York, Maine, and New Hampshire and Vermont conferences are authorized agents, to whom payment may be made.
4. All communications designed for publication, should be addressed to the Editor, at Boston, post paid.
5. Letters on business should be addressed to the Agents at Boston, and post paid, unless containing \$10.00 or more.
6. All biographies, accounts of revivals, and other communications, must be accompanied with the names of the writers.
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